Modern Indian Materialism and Systems without Hinduism – Buddhist and Jainist Studies by B.R. Ambedkar, Ashim Chakravartiya Tejasvi and Poorna Simara (Compiler in Shimla)

Introduction by K.V. Namesvar (Shimla Studies PhD Find by Sirohi for Ambedkar)

We in Shimla are Indian materialists on Communism these days – we find that the hill and plane binary then is changed to CPIM and ML not violent propaganda on Maoism and also that there is a spiritual shift in attitude in Communism, with maha-gathbandans.

We mean the shift is then a substance which is weak of CPs, but is now strong – we call this spiritual commentaries on Nirvana.

Sirohi has a spiritual Hegelian attitude in Indian materialism at least – we call him an advanced Indian philosopher.

He claims Ambedkar is alive on a Jewish invention – we agree on the spiritual idea which is based on spiritual economics of hotels he observes as in fact a spiritual hotel coming up which then is a shift in modalism towards Tata economics and so statist economics – earlier we find more mall going lumpen partying economics which he also observed, we call this Sirohian versions of the truth – actually it was a violent mob fury on bulls as well and fake fascist news following.

Another thing is Art in India – with virtuality in Deleuzianism – we call this a large event in Indian philosophy – all hail the spiritual commentary. Thanks for eternal life ideas – know that we are Indian and not too high on the scale of conceptual arguments but we claim that this division is also just a fake imagination with Giri coming as ascendant Buddhist philosopher – the Ineffable subject is an amorous passionate lover in truth process of psychoanalysis and love life, he is Buddhism.

I. Hinduism – a Substance, which is with Dying Principles – How Fascism is fated in Indian Politics but also Murderous and Violent in that Dying Old World of Antiquity which is with Colonialism a Bhagvad Gita system which then is finally a Organised Political System which is also just Caste orders in dynamic Movement and Change of the Violent Cycle of Kaliyuga and Sutras which are like Sangh Systems of Exercise and Violent Repression of Sex and Women.

A substance is finally a structure in Marxist D.D. Kosambi sense which means a schematic substance of caste orders, which then is hierarchies which then is an organic nature bound whole which like all wholes is with an exclusion which though is filled with ideology to repress the exclusion from view and politics called Dalit.

In modalism – it is a Brahmin mode alone with a hierarchical edifice to support the Brahmin mode and its consequent violence to those subordinated to the Brahmin.

In Temple Art – the abundance of women and men in the sexual orgy of Hinduism is then the heading which then enters the temple and finds a daubed stone which is the sacred domain of house inner structures which has a top which is vertical of women meant to be violently treated by the Priest in marriage – the cracking of a coconut means nature will prevail – old moral nature which then is Brahmin supported order.

II. Buddhism

A pure difference of a system like this – just its deconstruction as immanence and free transcendence which is merged with the above as in fact lesser vehicles of monastic Bhikkus and simply merging the system of substance or structure with perception of a crisis which though shifts to Karatani in Japan in the future in Kantian formal principles of transcritique which then shifts to Zizek in the future as in fact Abstract and Jewish which then shifts to Sirohi in the future as Revolutionary who is social scientific and claims that Hindu is actually a mode among the substance which proves that Buddhism is modalist and correct and victorious – he then establishes modes and modes alone which is though liberal structure. It is perceptible the change in modes of production with the additional modes – like a Franciscan mode or a feminist mode or worker's mode all participating in violence which is daily news along with elite spaces and hotel modes all of which is a bricolage of divine violence instead of the actual Hindu structure of daily denigration and violence and psychoanalytic crisis and health crisis.

III. Jainism

A spiritual substance which is with simple Jainist participation in modes, an idealism of health – that spiritualism will win. Just the common view that life is eternal in-itself but only after revolution – for-itself.